Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND EWS.

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ORIGINAL POETRY.

IS THERE A GOD?

I ask'd the stars, those "living lights of Heaven,"
Is there a God, at whose command ye roll?
Is all your beauty and your glory given;
Or are ye self created?—to control
And guide thy destinies, is there a soul?
The stars replied—*His* wisdom sent us forth
To be a part of his eternal whole—
Who made the Heavens and created earth;
Who plan'd the universe and spa.e it into birth,

I ask'd the hills—the monuments of time:
Who form'd, and fix'd you in your firm abode?
Who made you rise in majesty sublime
Above the earth—And the hills echoed—GOD.
I ask'd the ocean as its billows flow'd
Is there a God, whose voice can still thy roar?
The ocean answer'd—*He* of old whose rod
The sea obey'd, that Israel might pass o'er,
Can make the waves "be still," or furious lash the shore.

There is, there is a God—The stars of heaven
Show forth his glory, and the elements
His mighty works.—Enough to man is given
To know his Maker, nor with vain pretence
Can he deny th' Almighty's excellence—
There is a Guardian o'er us great and good,
Demanding all our love and reverence—
Rivers, and seas, and hills obey his rod.
All nature cries aloud—there is, there is a God.

M. A.

RELIGIOUS MISCELLANY.

We think there is much truth in the following discriminating view of the successive stages in the progress of the mind, from error to truth.

Dr. Priestley, Mr. Belsham, and (absit invidia) Dr. Channing, seem to us to exhibit very accurately and very beautifully the successive phases of the star of Unitarianism as it ascends from the horizon to its meridian: or rather, in them are embodied the spirits of three distinct ages which did, and which should, succeed to one another in the revival of the long-lost truth. The first epoch is one of tentative speculation. The mind is roused to a sense of the gross darkness which prevails, and turns hither and thither in search of light. It often goes far in a wrong direction, and in a right direction as often stops short of its object. Endless questionings arise, and countless speculations are indulged. Some established truths are needlessly and vainly disputed; and many new mistakes are committed in the ardor for an universal rectification of old ones. The freedom of the mind is manfully asserted; but sometimes we may almost say boyishly exercised. There is much pulling down, and a general loosening of the foundations of ancient doctrine; but with some uncertainty as to what will stand, and what must fall. Nor does it yet appear whether the new erections will remain to be consolidated by time and hallowed by association. Yet this chaos is preparatory to a creation; the confusion must give place to order; and the principle of renovation is at work. The mind of Dr. Priestley, with its activity, its acuteness, its impetuosity, its versatility, was framed to be the representative, and the presiding spirit, of such a scene as this. He was not only an experimental chemist, but an experimental theologian. There is matter enough in his writings to destroy sectarain creeds by scores; and to form new sects by scores also, had he gathered a body of disciples with *magister dixit* for their motto. But the period of unbounded inquiry, of proving all things, soon subsides into that of holding fast, and vindicating that which is good. Then comes the time for selection, and definition, and demarcation, and systematic controversy, and accumulating proof. To Dr. Priestley, the universal inquirer, succeeds Mr. Belsham, the consistent controversialist. Speculation on the soundness of almost every principle gives way to the regular defence of certain fixed principles, and a series of attacks on the tenets to which those principles are opposed. Our faith thus becomes more clearly defined, more strongly contrasted with prevalent errors, more completely purified from evanescent theories, more thoroughly understood, and more firmly held. But there is yet more than this essential to the completion of the work of religious reformation. There must be a third process, a developement of the moral beauty, power, and tendencies, of the truth which had been sought so actively, and championed so ably. There must be a third epoch, analogous to that which ensues in the mind of the individual convert, who, having been occupied long enough, with inquiry first, and then with argument, addresses himself to the ultimate task of devout reflection, meditation, self-application, the developement and regulation of his feelings, his imaginations, and his hopes. This is the moral harvest of all the labor which has preceded. This is the end which crowns the work. Doctrines now begin to be contemplated in their proper light, and to do their proper duty. They present themselves to the mind, not as hard propositions, but as living principles. The chaos has become a harmonized world, and that world becomes surrounded with an atmosphere; beams of light play through it; sounds of melody vibrate in it; the beauty of color is generated by it; and man inhales it, and becomes a living soul.

It is to this last state of things that such a style of preaching as that of Dr. Channing is peculiarly adapted. There is not in him the originality and excursiveness of thought which distinguished Dr. Priestley; his intellect is perhaps less sturdy, and in some respects his philosophy less sound, than that of Mr. Belsham; but he has a stronger sense than either of the grand and the beautiful; his power is better fitted, and more uniformly directed, to the excitement of feeling; he cultivates the *love* of that truth which they discovered and demonstrated; and furnishes the needful supplement to their labors by extending the dominion of pure religion from the head to the heart, and devoting himself to the display of its richness as the source of sentiments, emotions, affections, of spiritual vitality and spiritual enjoyment. Illustrated by the successive exertions of men to each of whom Providence seems to have assigned his appropriate agency, Unitarian Christianity assumes its perfect form, and we behold it as something not only to be believed, but to be felt and loved and admired and gloried in.—We see exhibited its fitness for man and its fulness of blessing. No longer acting merely on the reason, it kindles up the splendor of the imagination, and around it the affections cling. How rich it appears for the supply of every want which our nature feels!—How admirable its conformity with the principles of our moral constitution! How gracefully it descends to our weaknesses, and how tenderly it sooths our sorrows, and how amply it realizes our noblest anticipations; and, above all, how wonderful is the elasticity (we know not what else to call it) by which it adapts itself to the most ignorant and confined understanding, and yet o'er informs the most enlightened intellect, and soars above the most exalted genius. It helps along the feeblest of mankind, those who are lagging in the rear, and is "feet to the lame and eyes to the blind;" while the foremost of our race find it ever in advance, and ever hear its inspiring shout of, "Onward! Onward!" And thus should Unitarian Christianity be exhibited, in all the truth of its tenets and the divinity of its origin, in all its intellectual and moral grandeur, in all its tendencies to purify and elevate the character, in all its influences upon the heart and life, and in all the affinities it possesses with, and the stimulants it applies to, the indefinite progress of human improvement.

Let us not be supposed to speak more strictly, universally, and exclusively, than we intend. We only mean to characterize, in a general way, and by their prevailing features, the successive changes which seem, from the nature of the case, to belong to the process of religious reformation; and which, though undoubtedly with a good deal of exception, of irregularity, and of anticipation, have actually presented themselves in the history of Unitarianism. We believe it to be the fact, and greatly in that fact do we rejoice, that the prevailing taste of Unitarians is best gratified by those displays of the spirit of Christianity which most tend to purify, expand, and elevate the heart. We are ready to do battle for truth whenever an assault is to be repelled, or a conquest may be made; but our delight is to feel its power and behold its glory.

Monthly Repository.

FREEDOM OF INDIVIDUAL OPINION.

The following remarks, taken from the London Monthly Repository, we recommend to the attention of those, who are accustomed to make the whole Unitarian body responsible for the opinion of each of its members.

It is for Unitarians to cherish independence of thought by the free expression of individual opinions. The spirit of Unitarian Christianity is, so far, mistaken by those of us to whom the publication of individual peculiarities of opinion is a theme of complaint or of regret. The worth of Truth, if not altogether dependent upon, is yet materially enhanced by, its being a personal acquisition. Religionists have fallen, at least practically, into the gross absurdity of making *Thought* a social act. They adopt and reject opinions *en masse*. The creed of the party is every thing; the opinions of the individual nothing. They do not exercise their minds by themselves and for themselves. Take twenty members of a Calvinistic Church and ask each of them twenty questions out of the Assembly's Catechism, and you will get the same answers. This could not happen if they came by their notions fairly. It is as unnatural as if all the features of all their faces were indistinguishable and identical. Did every mind as it ought, abstract itself from social influences in its religious contemplations, we should see as much diversity of mental as of corporeal feature. The one class of differences would no more exeite contention and recrimination than the other. Through them all, the identity of our spiritual nature, like the identity of our physical nature, would assert its rights, and maintain its influence, and ensure as much uniformity as is needful or useful. Individual mind would then obtain its freest and fullest developement, and Christianity become to each a personal religion and not a party profession. In this freedom the first Christians flourished; and only in its restoration can the gospel be glorified by the full display of its ennobling influence on human mind and character. To possess so much of it as we have, and to exercise it so much as we do, is the honorable distinction of the Unitarian body. Ill should we be repaid for its loss by any closeness of union, increase of strength, or concentration of effort, as a party, which we might thereby attain.

ORIGINAL MISCELLANY.

SPIRIT OF CONTROVERSY.

At the risk of being thought to call up an exhausted topic, upon which the less that is said, the better, we must confess the extreme aversion which we feel, to the spirit and style of controversy adopted by many of the leading partizan writers in the popular journals of the day. We hold it wrong for any good Christian or good citizen, not to express his sorrow, disapprobation, or disgust, as the case may be, when the decencies of civilized society, to say nothing of the peace-loving genius of the gospel, are sacrificed, in the blind and impetuous career of sectarian zeal. The apathy of the public mind on this subject, it appears to us is excessive. Surely, no one can deny, that when religious discussion assumes the character of theological combat,—and this carried on with the temper of border warfare, more than of the "sacramental host of God's elect,"—it becomes a bad thing for any community. Why, then, is it tolerated, as it is? Why does not the loud voice of public opinion cry out against it, and put it down? Why is the peace of society and the quiet of families permitted to be disturbed, as it is in many places, by the unprofitable feuds of zealous and excited theologians? It does seem to us, that these are sore and bitter evils, like a canker in the bosom of the community, and call for the loud expression of public opinion to condemn them. Let it not be supposed that we shrink from religious controversy. We do not. We have no fear of its effects, either upon the interests of truth or of peace, when carried on with a spirit of Christian courtesy. We wish for earnest discussion. We court inquiry. We desire nothing more than a fair measuring and comparison of argument with argument. We are willing patiently to hear, carefully to examine, and faithfully to perpend every consideration which is candidly offered against the system of religious truths, that, we think, is revealed in the gospel of Jesus Christ. If it cannot be sustained, against the shock of sound and reasonable argumentation, let it fall; but if this is not enough to destroy it since it is instinct with the spirit of life and truth, let no measures, unworthy of Christians be resorted to, in its attack. Let not the characters of its advocates be blackened by the bad arts of sectarianism; and then brought up to disprove the system itself. We wish to argue the questions between our religious opponents and ourselves on their own merits; not on the characters of the advocates on either side. That is a distinct point and must be determined by a different order of considerations. We are not insensible to the faults and imperfections, which may be pointed out in our "manner of life;" we are aware that we are far from the high and holy standard of Christian excellence,—of faith, zeal, meekness, humility and charity,—to which it becomes us to aspire. May God forgive us our numerous errors and sins! But let those who condemn us, without mercy, and would fain excite against us the indignation and scorn of the church of Christ and of our fellow-men, be advised, that we do not plead our religious system, in extenuation of our faults. If we commit sin,—if we are false to the spirit of the gospel,—if we are destitute of faith, and hope—and of that charity, which is greater than faith or hope,—it is to be charged upon ourselves, as men,—not upon the views of Christian truth, which we adopt. Let it be proved,—as the journals of orthodoxy declare, that Unitarians are infidels, scoffers at religion, hypocritical deceivers and so forth, it proves nothing against the sacred truth, which they cherish. It proves only, that they, who hold the system, are unworthy and false to its spirit. And the attempts, which are so freely made to fix foul charges upon our characters as men, seem to us confessions that our system is invulnerable. For ourselves we are willing to be judged by the community in which we dwell. They know us. They transact business with us. They meet us in the social circle and in the public walks of society. They attend our churches; listen to our preachers; read our books; hear our conversation. Whether the charges brought against us by the self-constituted orthodoxy of the day, be correct, our friends and neighbors will determine, and if they see cause, make us "hide our diminished heads." We have no fears for the result of their decision. But, at any rate, whatever may be thought of the Unitarians of New England, as a constituent portion of our community, their characters cannot really prejudice a system, the main doctrine of which was supported and honored by such men as Milton and Newton and Locke, Lardner and Priestley, Cappe, Lindsey, Buckminster and Thacher, whose names can scarcely be mentioned, without religious emotion.

We had intended to comment upon some recent examples, which have come under our notice, of the spirit of controversy, to which we have alluded. But we do not love the employment. We had rather be engaged in almost any labor of the head or hands, than in analyzing the poison, in which our theological adversaries are wont to dip their arrows. If we do recur to the subject, it will not be according to our taste or inclination, but because a sense of justice to ourselves and the public constrains us.

UNITARIANISM IN SPAIN.

Dr. Bowring, Foreign Secretary of the British and Foreign Unitarian Association, in his speech at the meeting of the association in Manchester the last summer, mentioned the following facts, which however unimportant they may seem, time may show to have been connected with noble results. It is at least a source of pleasure to know that one mind in superstitious Spain has discerned the truth, and that one agent, though he stand alone, is engaged in its diffusion.

"If there ever was a country in such a state of abandonment and helplessness, as to resemble no other nation in Europe, but rather Africa, to which it is adjacent, that country is Spain. But those who know Spain, as I do, know that there are great men there; that there are the hands to handle and the tongues to utter Christian knowledge. Even there, out of that extreme darkness, we have some light; and spontaneous communications have been made to the committee, which tell us, that errors have been committed in their attempts at freedom; that religious improvement has been lost sight of in political struggles; but that they have learned wisdom out of the past, and when again they make up their accounts with futurity, religious toleration and reformation will be a part of their demand upon power. There have occurred events in that country which seem to mark the hand of a particular Providence. That individual (whose name I shall not mention, for the mention of it would embarrass his future operations) who has attempted to introduce Unitarianism into the Spanish dominions, was a member of the Cortes, and was actually on his way to execution when released by the cry of liberty, which for a moment redeemed that country. This individual is the son of one of the most illustrious families of Spain; and after overcoming these and other difficulties, he was chosen to represent in the Cortes one of its most populous provinces. His whole history is one of suffering and zeal; and so great and so earnest were his exertions, that since the formation of a committee at Gibraltar, no less than four pamphlets on the subject of Unitarian Christianity have been translated into the Spanish language. The name and influence of this Association have already surrounded the coasts of the Mediterranean, and an extensive field of usefulness has been created mainly by the extraordinary exertions of that singular man to whom I have alluded."

REPORT.

The Directors of the Federal Street Church Auxiliary to the American Unitarian Association have attended to the duty assigned them, and would respectfully present to the society the result of their efforts the past and present years.

The net amount collected and paid over to Henry Rice, Esq. for the year 1828 from 96 subscribers was $209,05. The last year (1829) though the number on the list was increased to 102, yet your Committee could make collections from but 83, the net amount of which was $177,30. This sum also has been paid over to Mr. Rice.—When we consider the almost unexampled commercial distress, which prevailed amongst us the last year and particularly in our own society, and which was the chief cause of a decrease in the amount of collections, what better proof is wanted of our attachment to the cause we have espoused. The present year, if it presents a picture less deplorable in its reversions of wealth than the past, has nevertheless been marked with peculiar depression of business; notwithstanding which the Directors have the pleasure to state that eight new members have been obtained, making the whole number now on the list 98; from 90 of whom they have collected and paid to the Treasurer of the general Association $182,53.

These facts, with the prospects of the constant and steady progress of our opinions daily opening before us, add vigor to our faith, and impel the mind to look forward to that joyful period, when all the distinctive epithets which now chequer the Christian world shall be lost in the acknowledgement of the sublime, and triumphant doctrines of Unitarian Christianity. Such an era may be regarded as distant, but that it will come is not at all visionary or improbable.

In the minds of a few, however, objections still exist to uniting with us—not as to the truth or importance of our opinions, but as to the means adopted for their diffusion. Instead of forming associations for this object, they would leave the cause to take care of itself by making its way silently and gradually through society. We fear that truth left to itself under the present excited state of sects would do but little to remove error, or overcome that prejudice which our opponents are unceasingly laboring to excite against us. Is it not to be feared that the progress of our opinions has been retarded by the reluctance or timidity of many of its professors to speak their sentiments, and on proper occasions, when evil spoken of, to vindicate and defend them. An idea seems to be connected with our faith that we have no need to be very tenacious of it—that it is so well established in truth, having reason for its guide and scripture for its support, it is safe. Be it so. But this should not excuse the negligence of its professors in speaking for its maintenance or defence, whenever they are persuaded by so doing it would accelerate its progress. Much, very much, your Directors conceive might be effected not only in establishing and giving permanency to our religious opinions, but in promoting their extension, were its advocates as free to sustain and encourage them by this practice as some other denominations.

Respectfully submitted
By the BOARD OF DIRECTORS.

Oct. 15, 1830. At a meeting of the Federal Street Church auxiliary of the AMER. UNIT. ASSOC. this Report was read and accepted; and it was Voted, that it be communicated to the Executive Committee of the AMER. UNIT. ASSOC. as the Annual Report of this auxiliary.

Oct. 21, 1830. At a meeting of the Exec. Comm. of the AMER. UNIT. ASSOC. this Report having been read, it was Voted, that it be printed in the Christian Register.

EDUCATION OF WOMEN.

The admirable Tract lately published by the A. U. A. deserves to be extensively circulated.—Its subject, "The importance of early religious instruction," is forcibly inculcated—and the method recommended is unexceptionable. Every female in our community ought to make it a study, till it awakens in her mind a keen sense of the importance of the subject, and stimulates her to vigorous and persevering efforts to become a meet guide to the young in the path of knowledge and virtue.

A mother's influence over her children, must in the very nature of things be unbounded. How necessary it is then that this influence be salutary; and in order that it be as beneficial as possible,—surely the mists of ignorance and folly must be dispelled by letting in the sunshine of knowledge in all its radiance upon the female mind. No cultivation of the understanding should be considered as superfluous or useless for those whose business it is to watch over and cherish the germs of intellect. Nor is it necessary for women to abandon the sphere which God has assigned her in order to obtain knowledge. Let her understand that her acquirements are not to *change* her position in the social system, but only to enable her the better to perform her part in it well and wisely,—that the more she knows, the more consistent her conduct must become, and that her accomplishments are to grace and adorn her home—and at once the greatest objection to educated women will be removed. Superficial attainments and showy accomplishments intended only for public display are far from desirable, and should condemn their possessors to scorn. Much injury has been done to the cause I would advocate, and many obstacles placed in the path of woman's intellectual progress, by a few unfortunate instances of females, whose misdirected learning and whose adoption of a false philosophy "which leads to bewilder and dazzles to blind," has induced them to disregard alike the laws of God and society and set themselves up as asserters of rights which they certainly do not understand, or they would leave them fearlessly to the arbitration of a wisdom higher than their own:—Yet the abuse of privileges in some cases, and the misunderstanding of them in others is no good argument for sealing up from women the fountains whence flow the fertilizing waters of true knowledge and "*divine* philosophy."

I have no desire to see women overstep the limits which Heaven has ordained them; but I do earnestly wish to see them engaged in *something better* than fashionable follies,—viz. in the improvement of those gifts of mind and heart, which were not bestowed to be frittered away in a round of idle amusements—nor yet in the pursuit of some new and preposterous costume,—but to fit them and the children committed to their care for virtue here and happiness hereafter.

A great deal is said and sung in praise of women and their characteristics—more I fear, than is sincerely felt. There is room for amendment in the estimate which is formed of woman by the other sex. Poets and lovers by common consent represent women as angels—and charmed with their own sweet fancies, they go forth expecting to realize their dreams—alas! alas! for these idols—they are but clay,—and as in imagination they received an unearthly elevation—so in reality they are doomed to an unreasonable depression;—the spirit of light is found clothed with the garments of mortality. There is another reform called for, to which, while on this topic, I will advert—it is in that conventional politeness, which allows, if it does not command, the voice of adulation to extol, what the sound judgment which man arrogates to himself as his peculiar prerogative must in its secret tribunal severely condemn; and thus women are led to pursue follies and vanities from which they might be easily dissuaded by a few words of true

and sincere advice from those, whom they seek to please. It is the ordination of heaven that in the heart of woman the desire shall arise to captivate man—and if she wins attention by affected manners and by frivolous occupations—she will hardly raise her standard above this ignoble height.

May the time arrive when there is less flattery from man to woman, and more heartfelt approbation, the offspring of respect, which appears in looks and actions rather than in empty words.—May the time arrive—how soon I care not—when women shall so understand their duties and destination—as to disdain the language of mere compliment—and seek in the improvement of their natural powers and graces, and the earnest fulfilment of their sacred and important duties their chief glory. L——.

ANNALS OF MY PARISH.

At a period like the present, there are numbers whose faith seems wavering and insecure. Amid the din of religious warfare the hearts of very many are sending up from the chambers of solitude the trembling petition, "Lord, to whom shall we go? Guide us by thy counsel. Lift upon us the light of thy countenance." With these feelings, I know not how it may be with others, but for myself there are no arguments of so powerful and soothing a description as those drawn from the *effects* of religious truth. Time was, when the depths of my soul were troubled and broken up by the conflict of doctrines waged around me in the pulpit and by the fireside. Thanks be to God the storm I beheld is now over and my thoughts are established. This result I ascribe almost entirely to the example—the eloquence of the life of a single Christian among those termed Unitarians.

In the hope of doing something to calm the apprehensions of those situated as I then was, I would give a few details in the history of an individual in my little charge.

It is now nearly three years since a young lady of our number had pledged her coming hopes and happiness to one who seemed deserving of all she had reposed in him. At this time he was in the bloom of health and the prime of his powers. The labors of his hand had been prospered to an unusual degree. There was a union of mildness and energy in his spirit that I rarely have witnessed in any individual. While unwavering in his adherence to what he deemed right and true, he was kind, liberal and forgiving to the erring and frail. As a friend sincere and devoted—as a Christian pure, humble and self-sacrificing, he was formed to bless and gladden all who should enjoy his society. And to a peculiar extent his qualities gave promise of that regard and indulgence which shed such an holy pleasure on the domestic circle. The spring of his affections, deep, clear and warm as they were, was opened without reserve for her whom he prized as his existence.

But in the midst of life, it became manifest that disease had marked him for her prey. Day by day his strength was waning—the hue of vigor departed from his cheek—his voice became hollow and feeble. The fatal pain was now seated and the cough no longer to be mistaken was confirmed. And thus too had the beacon lights of hope been quenched one by one in the soul of her who lived but in the prospect of a union with this object of her trust. As the last leaves of autumn were returning to their mother earth, his daily walk was diminished and at length ceased. In a few weeks the destroyer came. As his friend sat by his bedside, I entered the apartment. He seemed inclined to converse on the interests of eternity. "I am not afraid to die," said he. "Still—" and he then paused, "still I could wish more light on some points I have long been considering." "And will you name them?" I inquired. "They refer," he observed, "to the character of Christ." "Do not, my dear sir," said I, "distress your mind now on these points. You believe him to be your Saviour and trust in the mercy of God through him, do you not?" "I do," was the answer, "and perhaps it is needless to ask more." In a short time his breath grew heavy. My supplications in his behalf were just closed, when after taking a most affecting leave of his friends, he was no more.

The event, as might have been anticipated, was overwhelming to her who had so long associated every prospect and pleasure of life with him whom she mourned. By nature, full of gaiety she now became sorrowful and even melancholy. Yet her sadness was ere long turned into joy. She repaired to the word of God as her staff and her comfort. But a few weeks had elapsed when, on passing an hour in her society, I found her established in enlightened and *consistent* views of Christianity. It was the consequence not of preaching nor exhortation from her friends. For they were, almost without exception, wrapped in a gloomy theology. Her mother was rigid in this system. Her father had been long wavering. The companion she had lost was himself undecided. Yet under all these obstacles and the burden of her grief she became what she now is. I can ascribe it to but one thing, the simple, glorious power of *truth*. She has recently offered herself up to her Saviour—and in the breaking of the consecrated bread, as I survey my little flock, there is no eye which seems so calm and full of Christian hope as that of this young disciple. S.

DIFFERENCE BETWEEN RICH ESTABLISHMENTS AND A DEPENDANT CLERGY.

Mr. Editor,—I happened lately to meet with a work recently published by an intelligent writer, on the present state of Ireland, in which with judgment and discrimination he describes the ecclesiastical condition of that country, and shows the difference between a rich establishment and a dependant clergy.

Of the Catholic Clergy, who are, it will be remembered dissenters in that country, he remarks, that they are "exact, energetic, laborious, constant preachers; visiting continually the families of their flock, and possessing wholly the confidence of their people."

He represents the *self-denial* of the clergy, as unquestionably the main source of the extraordinary influence, they possess above the rich and indulgent clergy of the establishment; that this influence is reciprocal; and that while it shows to their people what may be done by rigid self-discipline, and strict devotion to duty, it operates most effectually in keeping the Priests themselves from those worldly connexions and pursuits, which, in richer establishments, have such a corrupting tendency.

Like all sectarian Pastors, this writer tells us, "the Priests *are expected to be intimately acquainted with every member of their flock*; and to make frequent visits to them in their own houses." Frequent and earnest Preaching also, he represents "as indispensible;" which, we know is by no means the case in countries, where the Catholic is the established religion; nor even within the English Episcopal establishment. And he adds a remark, which is worth some attention. "It would seem, that *there is a common spirit actuating all depressed sects*. For the Catholic Congregations in Ireland often express the same sort of sympathy with the Preacher, as do the Methodists in England, by deep and audible groans."

I have just set down, Mr. Editor, one or two of the many good remarks, with which this book abounds. It is entitled, "Ireland and its Economy," and I can recommend it to the perusal of your readers. A Reader.

PHILOLOGY.

To the Editor of the Christian Register.

Sir,—I observe that the word *Ultra* is now very much in use, and I who am not a Latin scholar am at a loss often for the meaning. May be you would enlighten a few others of your readers as well as myself by giving an explanation of it.—Just tell us what is an *Ultra*-Calvinist, an *Ultra*-Royalist, and an *Ultra*-Nullifier, and a few other *Ultras*, and in future we may read understandingly in regard thereto. B.

Our correspondent inquires the meaning of the word *ultra*. We are not quite satisfied that he is serious in his professions of ignorance; but we readily answer that *ultra* is a Latin word meaning *beyond*. *Ultras* therefore are *beyondists*, to make a word, that is, those who carry their opinions to excess or extravagance. The word first became fashionable in its application to some of the friends of the Bourbons in France. Those persons who wished that the royal power should continue exactly as it was before the revolution, who exaggerated the rights of the King, and cared nothing for those of the people, were called *ultra-royalists*, which was sometimes contracted to *ultras*. The term *ultra* is now in great vogue, and frequently prefixed to the name of any sect or party to denote those who carry its opinions to the most extravagant lengths.—It does not seem to us very accurate to prefix the expression to nullifiers, for we can conceive of nothing more extravagant than the doctrine of nullification in any form. To speak of *ultra-nullifiers*, therefore, seems to us as tautological as to say *insane madmen*.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 30, 1830.

CORRECTION OF ERRORS.

It would be a forlorn hope to undertake the correction of all the erroneous assertions which are thrown out, to take their chance for better or for worse, by the pledged opponents of liberal Christianity. It is a thankless labor, to be sure, to set them right, in any instances, but some of their mistakes are so egregious, that we cannot pass them over without notice. Among many others, sufficiently remarkable, the last 'Spirit of the Pilgrims,' makes the following statement.

"We have not only *attempted* to fasten on the great body of American Unitarians the charge of Universalism—we have actually done it. We have proved beyond all question, that the charge is true."

So that, according to the 'Spirit of the Pilgrims,' the great body of Unitarians in America are Universalists, and all the peculiar opinions of the latter denomination are held by the leading writers and preachers of the former. How has this been proved? Why, by quoting passages in which the individual opinions of certain Unitarians are expressed, some of them in favor of the doctrine of Final Restoration, and some calling in question the dogma of the eternity of hell-torments. Therefore, the conclusion is irresistible, according to the 'Spirit of the Pilgrims,' that the great body of Unitarians are Universalists. We undertake to say, that this assertion is without foundation. There is no evidence, that the majority of Unitarians in this country believe in the theological system of the Universalists.

For, in the first place, the opinions of individuals are perfectly free. There is no prescribed standard, except the bible, to which we all adhere. And that is understood, according to the great Protestant principle of private judgment. If one or a hundred individual Unitarians believe, for instance, in Philosophical Necessity, it is no proof, that that theory is a part of the general Unitarian belief. If one or a hundred individual Unitarians believe in Universal Salvation, it is no proof, that that doctrine is a part of Unitarian belief. It no more proves it, than the fact of several eminent Episcopalians having called in question the eternity of future punishment, proves that Universalism is the doctrine of the Church of England.

In the next place, the 'Spirit of the Pilgrims'—and perhaps, some of our Orthodox friends, more candid than the editors of that work would regard it any compliment to be considered,—fall into the error of identifying Unitarians with Universalists, by supposing that a disbelief of the eternity of future punishment, involves a belief of the peculiar system of Universalism. This is not the fact. We wish it might be borne in mind. The essential doctrine—the peculiarity, of Universalism, if we have not entirely mistaken the views of its advocates, is this. *The salvation of all men, is a doctrine, revealed in the gospel of Jesus Christ. The eternal happiness of the whole human race, is one of the truths, made known and sanctioned by the law of God.* This, we suppose, is Universalism. If we are in an error in our supposition, we shall very gladly submit to its correction. Now, all the arguments which Unitarians, or other men, have alleged against eternal punishment, do not prove this doctrine. There is a wide chasm, between the denial of the one and the admission of the other. We cannot pretend to read the hearts of our Unitarian brethren and say, for a certainty, what they do believe, when they have not been called to express their opinions, but we deceive ourselves, if the majority of them do not stand on a middle ground, between Calvinists, who assert the positive eternity of future suffering, and Universalists, who assert the eternal happiness of the whole human race,—each as a revealed doctrine of the gospel of Christ.

At any rate, we can answer, for ourselves, and for a number of our brethren, whose opinions we know, that while we do not believe our Saviour declares the eternal duration of future misery, neither are we convinced, that he holds up the assurance of a final restoration to happiness of the whole human race. We think the bible is silent on the subject. We leave it in the darkness, in which Jesus Christ left it. He has declared "a certain fearful looking for of judgment;" and for us, to speak with confidence of the nature and duration of its effects, would shew that we attempted to be "wise above what is written." Will the 'Spirit of the Pilgrims,' after what has been repeatedly said on this subject, still persist in the assertion, that Unitarians are Universalists? We suppose that it will. Will its assertions be credited? That is a different question.

Another error in the same number, is contained in the following sentence.

"We have ascertained that certain distinguished writers in Europe and in this country have clearly involved themselves on the side of the infidel."

"They have themselves denounced the Liberalists of Germany as Deists; will they task themselves to frame a definition of Deism, which shall fairly include the Germans and fairly exclude certain writers in the Christian Examiner."

Of the gross injustice of the above paragraphs, which class some of the most able and zealous defenders of the Christian revelation,—men, whose writings are appealed to as text books by every sect of Christians,—with the infidels whom they oppose, we have not a word to say. We only add, that the mind of any man must be sadly warped by prejudice,—so much so as to render his opinions entirely worthless,—who can perceive no difference between the German Liberalist, who denies that a revelation has been made and holds Jesus Christ to be either a self-deceived enthusiast, or a successful impostor, and the Unitarian Christian, who recognizes the "glorious gospel of the blessed God," as revealed by the Son of God, confirmed by his miracles, and sealed by his blood.

NEWTON BAPTIST THEOLOGICAL INSTITUTION.

We have before us a pamphlet entitled "Report of the Professors of the Newton Theological Institution, to the Trustees, Sept. 9, 1830, with other papers exhibiting its objects and its present state, and the organization of a preparatory department, for a certain class of candidates," which gives an interesting account of the means, now employed by the Baptist denomination in this vicinity, for the promotion of theological education. As every thing connected with the improvement of any portion of the community is important, we are glad to lay before our readers, some statements, taken from this pamphlet, of the efforts now making by the Baptists, to elevate the standard of education among the ministers of their denomination.

The Newton Theological Institution, at Newton, in the county of Middlesex, about seven miles west of Boston, is under the direction of persons of the Baptist denomination. It stands on an eminence, commanding a delightful view, not only of the surrounding country, but also of the city and the harbor. It has two principal buildings; the one a large mansion house fitted up for various purposes of the establishment, including the apartments of the steward; and the other a commodious brick edifice recently erected. This is eighty-five feet long, and forty-nine wide; three stories high, exclusive of the basement story; and has for students thirty-one rooms, to each of which is attached a bed room. It also contains a reading room, a chapel for morning and evening prayers, and an apartment for the Library.

The regular course occupies three years, and embraces "Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a Theological Institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully.

No charge is made to any student for tuition, room-rent and furniture, or use of library. The expense of boarding at the Institution does not exceed one dollar and fifty cents a week. Washing is at the rate of thirty-seven and a half cents a dozen. For fuel and light, the sum of six or seven dollars a year is sufficient. It is the determination of the Trustees to reduce the necessary expenses as much as possible, so that the advantages of the Institution may be extensively enjoyed. They have also consulted for the health of the students; and, as the farm contains about eighty acres, and has a spacious garden, they are making arrangements for regular exercise by laboring on the lands, when the weather is suitable, and by various sorts of work within doors, when the weather is unpleasant.

It is to be hoped that the spirit of confidence in God, and of dependence on him, and of noiseless moving forward in the path of duty, will characterize all the operations of the Trustees, and of the Instructors. They have undertaken a great and a good work. They look to the Head of the Church for his blessing; they look to their brethren for prayer and co-operation.

During the former part of the year, there were nineteen students; namely, six in the Senior class, eight in the Middle Class, and five in the Junior Class.

The Junior Class have been employed in studying Hebrew Grammar; the First and Second Parts of Professor Stuart's Course of Hebrew Study; Winer's Greek Grammar of the New Testament, together with a review of common Greek Grammar, and the reading of select portions of the Greek Testament, for grammatical purposes; Jahn's Biblical Archæology, accompanied with a free use at their own discretion, of Calmet's Bible Dictionary, and Harmer's Observations; Lowth's Lectures on Hebrew Poetry; Campbell's Preliminary Dissertations and Prefaces to the Four Gospels; Ernesti's Elements of Interpretation; and the First Part of Newcome's Harmony of the Gospels in Greek, for purposes of Interpretation. To this Class there have also been delivered Lectures on Hebrew and Greek Manuscripts of the Scriptures, and on the most important editions and versions of the original Scriptures.

Compositions in English have been frequently presented by this Class, and some attention has been given them in the preparing of Sermons.

The Middle Class have been occupied principally in the Interpretation of the original Scriptures. They have read critically all the books of the New Testament in Greek. Three days of each week, for the principal part of the year, they have also had recitations, in connexion with the Senior Class, in select portions of the Hebrew Scriptures, and in Jahn's Critical Introduction to the Old Testament. They have also attended to the Evidences of Revealed Religion, using as text books, Wilson's Evidences, Butler's Analogy, and other works of a similar character.

By this Class, compositions in English have been frequently presented, and sermons have been prepared.

The Senior Class have attended to the Evidences of Revealed Religion, using Wilson's Evidences, and Butler's Analogy, and other works.—They have also been carried through a regular series of Theological Subjects, forming a system of Biblical Theology. In connexion with the Middle Class, they have also recited in Hebrew, and in Jahn's Introduction to the Old Testament, for the principal part of the year, three days in each week. They have also studied select parts of Campbell's Philosophy of Rhetoric, the Young Preacher's Manual, Campbell's Lectures on Pulpit Eloquence, and Ware's Hints on Extemporaneous Preaching. The Young Minister's Companion was also read, and furnished occasions for familiar lecturing, on the various parts of Pastoral Duty. The preparation of sermons and of plans of sermons, has also occupied a considerable share of attention in the Senior Class. This Class entered also upon a course of Ecclesiastical History. To this Class, and to the Middle Class, in connection, were delivered Lectures on the Authenticity of the Canon both of the Old Testament and of the New.

From the above statements, it appears, that a generous course of study is prescribed for the members of the institution, and one, apparently, free from undue sectarian tendencies. We cordially wish them success in their enterprise, believing as we do, that nothing is better adapted to promote the religious welfare of the community, than a sound and thorough education in the ministers of every sect, into which it is divided.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

A semi-annual meeting of this Society was held at Franklin Hall last Tuesday evening. It was gratifying to find it a full one, and pervaded by a good spirit. After prayer by Mr. Barrett, and some appropriate remarks explanatory of the object of the meeting, from Mr. Seaver, the President of the Society, an interesting Report was read by Mr. F. T. Gray, the Secretary. Mr. Pierpont moved its acceptance, and eloquently urged upon Unitarians the duty of greater exertions to extend their religious views by means of the Press. Mr. Parkman offered a resolution, spoke of the difficulty with which we, in this favored part of the land, conceive the want of our publications that is felt in other sections of the country, and strongly commended the claims of the Society to general patronage. Mr. Blanchard said he knew of no association more unexceptionable in respect both to its purposes and its measures, and earnestly bespoke for it greater zeal and pecuniary aid. Resolutions were offered by Mr. F. T. Gray, Mr. J. Hay, and Mr. D. Kimball; and remarks were also made by them, and by other gentlemen, who manifested a commendable interest in the object of the Society. We hope to be able to give the Report and Resolutions next week.

The Christian's Manual, *designed for Families and Sunday Schools.* October, 1830.

If we have been less frequent, of late, in our notices of this, as of some others of our most regular periodicals, it is not because we have found less reason to welcome them; or that our interest in them has in the least diminished. We regard them as most important auxiliaries to the great work, which we trust is prospering among us, of Christian knowledge and piety; and especially, as of the little work before us, of advancing the all important interests of early religious education. The frequency too, and regularity of their appearance, as is specially the case with the "Unitarian Advocate," and the little "Manual" before us, are not among the least of their recommendations; though they make somewhat inconvenient such notices of them, as we might sometimes desire.

Of this number, among other small pieces, we were particularly gratified with the "Sermon for Children"—entitled "One day in the Ministry of our Saviour." It seems to us an happy exemplification of the manner, in which the life and works of our Lord may be exhibited to the youngest mind. It shows how beautifully adapted to the understanding and feelings of a child is the whole character of Jesus Christ; and how its distinguishing and most attractive graces may be imitated by children. We were happy to avail ourselves of the good aid, it furnished, in supplying a Sunday School instruction; and from the deep interest it excited we can recommend it for the same purpose, to any teacher, who may be seeking for an useful exercise.

We copy for our readers one or two of the concluding paragraphs.

In the morning, he taught the people in the synagogue. We indeed cannot teach with his power, having no authority from on high; but we all, whether men or children, can instruct one another. We all are or should be, able to give to one another a reason for the faith and the hope that is in us; and, as many lamps, however small, when they are brought together are sufficient to light the darkest room, so the light of truth that God has placed in the soul of each of his children, can contribute something to dissipate the night of ignorance in which all those are groping, who are satisfied with being "wise in their own conceits." In order to become teachers to one another, we must first be attentive learners, earnest and faithful seekers after truth; and then, if we think we have made some progress in knowledge, in communicating it to others, we should do it with humility, persuaded that what we hold to be true, may yet be erroneous; and that to be convinced by others of our own errors is at least as important to us as to convince them of theirs.

I told you also that Jesus, having left the synagogue, forthwith exemplified his doctrine, first, by an act of kindness in the family of his disciple; and then by conferring the same blessings upon all who desired his aid. Thus we also, my young friends, should prove the truth of our profession of Christianity by kindness and piety at home, by justice and charity toward all men, being ready to serve them as our brethren through life with a willing heart, and if it be required of us, to lay down even our lives for our friends.

If we thus spend our days here on earth in faithful imitation of Jesus, we shall look back upon the past with calm delight, and forward to the future with humble and joyful trust; and when the last night comes on to separate us from this world, the sun of a better life will dawn upon our minds, and guide us to our eternal home, to the arms of our Saviour, and the presence of our God.

The Manual cannot more successfully fulfil its design than by furnishing such helps to religious Instructers as this.

Speeches *on the passage of the Bill for the Removal of the Indians, delivered in the Congress of the United States*, April and May, 1830. Boston, Perkins & Marvin. New-York, Jonathan Leavitt: 12 mo.

This volume contains the speeches delivered in opposition to the Indian bill in the Senate and House of Representatives, and also an introduction giving an account of the controversy and of the arguments which were offered in favor of the measure. It also contains some extracts from other publications in relation to the rights of the Indians. The public is much indebted to the editor for this collection of speeches. We recollect few debates in Congress in which greater eloquence research, and argument have been displayed.

It seems to us, however, that it would have been more judicious in the editor to have given some of the speeches on the opposite side of the question. We believe that the statement of the arguments on that side, which he has given in the introduction, is full and fair. But it would have been more satisfactory to readers to have seen these arguments in the form in which they originally appeared. Nothing, we believe, would have placed the truth, the justice, and the high moral tone of the Speeches against the bill in a stronger light, than to have them placed in immediate contrast with the rash assertions, and the daring abandonment of all settled principles of law and right which characterized those in favor of it.

RELIGIOUS INTELLIGENCE.

Ordinations. In Westborough, Oct. 6th, Mr. Gilbert Fay and Mr. John Furbush, were ordained as evangelists, by the Harmony Association; the former with reference to missionary labors in Indiana, the latter in Ohio.

Rev. Jonathan Clement, was ordained at Chester, N. H. on the 13th inst.

Rev. F. Fitch, was ordained in Belfast, Me. on the 20th inst.

Installation. Rev. Ebenezer Chase, (formerly of the Free-will Baptist connexion) was installed as Pastor of the Congregational Church and Society in Gilsum, N. H. on the 22d September.

The Rev. Charles L. Cook, formerly of Newburyport, was installed as Pastor of the Congregational Church in Boothbay, Me. on the 6th inst.

Rev. Loammi Ives Hoadly, formerly of Worcester, was installed Pastor over the 1st Church and Society of W. Bradford, on the 13th inst.

Rev. John Woodbridge, D. D. late of Hadley, Mass. was installed over the Bowery Presbyterian Church, in New York, on the 22d inst.—*Recorder.*

The General Assembly of the Presbyterian Church, and the General Associations of New Hampshire and Massachusetts, and the General Convention of Vermont, have recommended that Thursday the 10th of November be observed by their churches as a season of fasting and special united prayer, with reference to the prevailing sin of the profanation of the Sabbath, and to implore a divine blessing on all Christian efforts which are or shall be made to promote its observance.

Philadelphian.

DOMESTIC INTELLIGENCE.

Mechanics' Association. The Massachusetts Charitable Mechanic Association celebrated their eighth triennial festival, Oct. 7th 1830. A well written, practical Address was pronounced by Joseph T. Buckingham, Esq.

This Association was instituted in March, 1795; and incorporated, by Act of the Legislature of Massachusetts, in March, 1806.

Its funds are created chiefly by the admission fees of members, and the annual assessment of two dollars. The whole amount of the funds, now permanently invested, is $14,000.

On the decease of a member, his family are presented, by the Treasurer, with forty dollars. The annual average of beneficiaries, on the charity, are thirty.

A School has been kept three months in each year, for several years past, for the instruction in reading, writing, and arithmetic. for the apprentices of members who are disposed to avail themselves of the privilege.

A course of Scientific Lectures is instituted, at which each member is admitted gratuitously, and is furnished with a transferable ticket for his friend, child, or apprentice. These lectures usually last from October to April. The lectures for the present season commenced on the second Monday in October, with an introductory by the Rev. Mr. Frothingham, and will be continued through the season by the following gentlemen;—Hon. E. Everett, Hon. A. H. Everett, Hon. Wm. Sullivan, and Drs. Flint, Grigg, Park, Robbins, Smith, Storer, and Warren.

Officers of the Association for the present year.

Daniel Messinger, *President*,
Joseph T. Buckingham, *Vice-President*,
John Cotton, *Treasurer*,
Joseph Lewis, *Secretary*.

Trustees.—Abraham Call, Jacob Todd, James McAllaster, Edward D. Clark, John Kuhn, Uriel Crocker, Thomas Whitmarsh, Martin Bates, Samuel S. Williams.

Literary Convention. The Convention invited by the Council of the New York University, assembled in this city on Wednesday at 11 o'clock, in the Common Council Chamber. President Bates, of Middlebury College, was appointed President; Hon. Albert Gallatin, and His Honor the Mayor of the city, Vice Presidents; Major Delafield, Secretary, and William C. Woodbridge, of Hartford, Assistant Secretary. On motion, the Rev. Mr. Wainwright read appropriate prayers.

Among the gentlemen present, were the following: Professor Adrian, of Philadelphia; C. C. Cambreleng, Esq.; Professor Dewey, of Pittsfield; Henry E. Dwight, of New Haven; Dr. Emory, of New York; Rev. T. H. Gallaudet, of Hartford; Mr. Hassler, New York; Professor Hodge, of Princeton; Dr. Lieber, of Boston; Hon. Edward Livingston, of Louisiana; President Marsh, of Burlington College; President Mason, of Geneva College; Professor Robinson, of Andover; Professor Silliman, of New Haven; Col. Cromwell, New York; William C. Woodbridge, of Hartford; Dr. Yates, of Chittenango; Dr. Samuel H. Cox, New York; Dr. J. M. Matthews, New York; Dr. J. M. Wainwright; Dr. J. Griscom; Professor Keating, of Philadelphia; Chancellor Jones; Col. Samuel L. Knapp; Hugh Maxwell, Esq.; Rev. Mr. Dubois; the President of the Spanish Cortes; Professor Patton, of Princeton; Rev. Mr. Peters.

Letters of apology were read from many who were not able to attend. The whole number present was sixty or seventy.

The following list of subjects "for discussion or inquiry," on printed sheets, were distributed to the members.

I. As to the Universities of Europe; and how far the system pursued in them may be desirable for similar institutions in this country.

II. The organization of colleges and universities in this country—exhibiting defects to be remedied, and improvements to be made.

III. Police—with the best system of discipline, the distribution of rewards, or honors, and whether the exercise of such discipline should be confined to a faculty, or shared, and to what extent, with the students

IV. The advantages of a large city as the seat of a university, and the demand at this time, by the community, for such an institution.

V. The importance of extensive libraries for intellectual improvement.

VI. Instruction by public lectures—the advantages and disadvantages of open lectures and recitations from a text book; how they may be combined so as to excite the teacher to keep pace with the knowledge of the age, and make the pupil not only a hearer, but also a diligent learner.

VII. The necessity for improved, and more extensive means for educating classical teachers.

[The following additional subjects were proposed by different members, and added to the list.]

VIII. The importance of adding a Department of Language, in which the studies of Rhetoric and English Classics shall be minutely pursued.

IX. A National Society, for the promotion of Science and Literature.

X. The importance of making the civil and political institutions of our country the subject of special study for all our youth.

XI. Whether any religious service, and if any, what may with propriety be connected with the University.

XII. Whether any course of instruction on the evidences of Christianity will be admissible.

A long and interesting letter was read, from Mr. Bancroft, Principal of the Round Hill School, at Northampton, on the advantages possessed by New York for the seat of a university.

In the afternoon several committees were appointed; after which Dr. Lieber, of Boston, read a communication on the German universities. Mr. T. D. Woolsey made an address on the Colleges of France. Professor Silliman made an address on the plan of Yale College; and Mr. Sparks on Harvard College. The President made an address, in which he gave an account of the government of Middlebury College, and was followed by Professor Keating, of Philadelphia; Professor Adrian, of the University of Pennsylvania; Dr. Wolf, and Mr. H. E. Dwight.

The following questions were proposed for future discussion:—Ought students to be confined to their classes, or allowed, to receive degrees when proved fit by examination? Is it proper to introduce the study of the Bible as a Classic in a University in a Christian country?

On the second day of the session after prayers by Rev. Dr. Bates, a resolution of order presented by Dr. Wainwright was adopted and a communication from Professor Stuart read expressing his inability to attend on account of ill health.

A communication from West Point, relative to forming a National Literary Society was referred to a Committee appointed the first day.

Mr. Perdicari read a highly interesting paper to prove that the pronunciation of the Greek language in modern Greece should be adopted, as being nearer the ancient pronunciation than that which is taught in our schools and colleges—referred to a committee.

Professor Marsh, Chairman of a Committee, stated that they had arranged the suggestions referred to them in the form of queries, that they might be the more readily proposed for debate.

Is it expedient to bring together into the same institution, students who are seeking only such instruction as will prepare them for the active employments of society, and those who aim at a general or what is called a liberal education?

Col. Knapp was in favor of the present mode of confining students to their classes; he had no faith in driving a boy forward from the body of his class fellows. He was answered by Mr. Woodbridge, Dr. Lieber, Mr. Sparks, Dr. Emory and others. Dr. E. instanced the Universities of Northern Germany, where classification does not exist in practice. Professor Adrian advocated the present system of confining the pupils to their classes, and was answered by Messrs. Marsh and Gallaudet. In the afternoon the subject was renewed, and after considerable discussion, the question rested without a vote upon it.

On motion, the 7th topic was taken up for discussion, viz. The necessity for improved and more extensive means for educating classical teachers.

After some remarks the meeting adjourned to meet the next morning at 10 o'clock.

On the third day of the meeting prayers were offered by Rev. Dr. Yates.

Col. Knapp read an original paper, stating the necessity which now exists for a University which would do honor to the United States, and pointed out New-York as the best location for such an institution.

The following topic was taken up for debate.

How far it is expedient to dispense with such punishment in colleges as bring with them disgrace, and to substitute the parental mode of correction.

After remarks from several gentlemen, who all seemed opposed to the present mode of punishment and in favor of the substitution, Dr. Wainwright offered a resolution that a committee be appointed to report on the best system of correction in colleges. Gen. Talmadge proposed as an amendment that the committee be requested to report with all due dispatch, and forward their report to the Secretary, with the direction that it should be published, and thus laid before, not only the Faculty of literary institutions, but the whole people, who as citizens are interested in the question.

The resolution was adopted as amended, and resolved that the committee consist of five.

Hon. Mr. Livingston of New Orleans presented a report from the committee to whom was referred the propriety of establishing a National Literary and Scientific Society. The report advocated the expediency of the project, and contained a resolution that it be referred to a committee to furnish a plan, and that a communication presented by Lieut. Mitchell from West Point be referred to the same committee. Hon. Mr. Gallatin proposed as a topic the propriety of establishing a University in connexion with a college or institution, where students might be taught marhematics, physical and moral science and Belle Lettres, without making the study of the classics indispensable—referred to a committee.

The committee appointed on the subject gave no decided opinion on the communication relative to the pronunciation of the Greek, but recommended the study of the modern tongue. On motion of Mr. Livingston, a committee was appointed to take into consideration the propriety of establishing Professorships of Jurisprudence in every college throughout the country.

University of New York. The council of this institution was elected on the 15th inst. It consists of thirty two members. Among other highly respectable names we notice those of Mr. Gallatin and Dr. Wainwright. The Mayor of the City, ex officio, and four members of the Common Council are added to the Board. We learn that one hundred thousand dollars have been already subscribed towards establishing funds for this Institution.

Appointments by the Governor and Council.—Henry A. S. Dearborn, of Roxbury, to be a Commissioner for examining the Banks in the County of Suffolk, under the provisions of the Resolve of June, 1830, vice Leonard M. Parker, resigned.

John C. Gray, of Boston, to be a Commissioner for examining the Banks in the County of Worcester, vice George Hallett, who declined the appointment.

Matthew Hall McAllister, of Savannah, to be a Commissioner for taking affidavits, &c. in the State of Georgia, to be used in Massachusetts.

Boston Lyceum.—An interesting lecture, introductory to the season, was delivered before the Lyceum, Thursday evening, last week, at the Rev. Mr. Malcom's meeting house, Federal steet, by Mr. Rand, the editor of the Education Reporter. The meetings of the Lyceum will hereafter be held every Thursday evening, at Chauncey Hall, Chauncey Place, at 7 o'clock until the first of April. Cards, containing a general plan of the course for the season, will soon be delivered to the members. [*Traveller.*

Institution for Savings.—Wednesday last was quarter day, when the interest commences on deposits made since the last quarter. The whole amount deposited on that day was over $11,000; and the number of new accounts 104. Over three hundred people were waited upon. The great usefulness of this institution is acknowledged on all hands. *Centinel.*

Essex County Teachers.—About 300 teachers and others interested in Education held a meeting at Topsfield last June, and selected a committee to consider the expediency of forming a society for the improvement of teachers and schools. This Committee, consisting of W. B. Dodge, of Salem, C. O. Kimball, of Methuen, A. Greenleaf, Salem, P. Perley, of Newbury, and F. Vose of Topsfield, met at Topsfield on the first of September, and agreed that another meeting should be called to be held at Topsfield Academy, on the Friday and Saturday next after Thanksgiving; and that it was expedient that a Society should be formed. The following gentlemen are to deliver lectures to the proposed meeting: Rev. D. Phelps, N. Cleveland, A. Greenleaf, W. Colburn.

Wreck and loss of lives.—The Portland Courier states that on Wednesday last week, schr. Galen of that port, Eliphalet W. Davis, master, sailed thence on a mackerel cruise. A storm coming on at night, she attempted to make Boothbay harbour, but mistook the light at Sheepscot River, for Boothbay light, and run upon a ledge near Cape Newaggen. There were nine persons on board, seven of whom perished. The crew clung to the wreck as long as they could, but were mostly washed off before midnight. The people on the Cape could give no help. The persons lost are the master, David Watts, John Lufkin, Thorts, Walker, and two boys: those saved are Wm. Watts and —— Sawyer. Most of them belonged to Pownall. The vessel will be got off. The light on Sheepscot has been erected a year and a half, yet these persons were ignorant of it.

Treaty with the Choctaws.—An extra, issued on the 4th inst. from the office of the Nashville Republican, announces that a treaty has been concluded with the Choctaw nation. After thirteen days negotiation, the Secretary of War and Gen. Coffee succeeded in the object of their mission. On the 27th of Sept. a treaty was agreed to and signed. The Choctaws cede the country they occupy; and within three years are to move beyond the Mississippi. Those who choose to remain, take reservations, and after residing upon them five years to possess them *in fee.* The country is to be at any time surveyed when the Government please, but no sale is to take place, previous to removal; until then, no person is to settle in the country. About 5000 Indians were in attendance. [*N. Y. Mer. Adv.*

Thanksgiving in Connecticut. Thursday the 25th day of November has been appointed as a day of public Thanksgiving and Prayer, in the state of Connecticut.

Vermont. His Excellency Samuel C. Crafts has been re-elected Governor of Vermont on the thirty second ballot. Mark Richards was elected Lieut. Governor.

The Legislature have made choice of Judge Prentiss to be Senator in Congress for the term commencing on the 4th of March next.

Ohio. Messrs. Creighton, Vance, Crane, Vinton, Irvin, Stanberry and Russell are re-elected, and Mr. Corwin is elected in the place of Mr. Shields, the sitting member and Jackson candidate.

We regret to learn that owing to the want of adequate patronage, Mr. Flint has been compelled to relinquish the publication of the Quarterly Review at Cincinnati.

South Carolina. Messrs. Drayton, McDuffie, Martin and Barnwell are re-elected members of the House of Representatives in Congress.

Commencements. At Miami University, Oxford, Ohio, Sept. 25th, the degree of A. B. was conferred on ten graduates of the year. At Transylvania University, Sept. 30th, the degree of A. B. was conferred upon eight young gentlemen and that of A. M. on a like number.

FOREIGN INTELLIGENCE.

From England. By the arrival of the Packet Pacific, Capt. Crocker, at New York, we learn that Mr. Huskisson, member of Parliament from Liverpool, on the 15th of September, the day of the opening of the Liverpool and Manchester Rail Road, fell and was run over by the steam carriage Rocket. He survived until nine o'clock, the same evening, when he expired. We have not room to detail the particulars of this shocking accident.

Paris, Sept. 6. News from Berlin state that Prussia will soon acknowledge the French government.

It was confidently stated that Russia will not interfere with the new order of things in France. French papers state that the Emperor has ordered his subjects to leave France, from fear that they should imbibe liberal ideas and feelings.

Protestants in the French Ministry. It is stated that the Duke de Broglie, Minister of Public Instruction and President of the Council under the new French government, is a Protestant. We are happy to learn that M. Guizot, the Minister for the Home Department, is also a Protestant. The London Christian Observer states, that he is the translator of Gibbon's Decline and Fall of the Roman Empire, which he accompained with notes to counteract the scepticism of that work. "The Duke de Broglie," says the Observer, "is well known for his zealous efforts in the cause of enlightened benevolence and humanity, and especially for his unwearied labors to exterminate the French slave trade, that dire blot upon France; and which, in defiance of promises and treaties, the late government refused to extirpate." *N. Y. Observer.*

The following paragraph from the London Examiner, contains the pith of most of the reports from the continent:

We may look with confidence for news of popular commotions in Spain and Italy, although no positive blow has yet been struck by the people of either country. The symtoms of approaching change are unequivocal. Already at Naples there is a talk of a Constitution to be granted by the King; and at Madrid, a convocation of the Cortes and a change of Ministry are rumored; and as an earnest of concession to the people, French and English newspapers are freely admitted! Quiroga and Mina are at Paris, on their way to the Peninsula; and there is little doubt that our Constitutional Guerillas have begun to show themselves in the Spanish provinces. The London journals publish a long manifesto, issued by the principal exiles from Spain, which is said to be now widely circulating in the country.

MISCELLANEOUS.

The Netherlands. At the present moment, when the political aspect of the Kingdom of the Netherlands is disturbed, and when, too, it is generally conceded that important events will ere long transpire there—any general information relative to its condition is looked upon with interest.

The general prospects of the Kingdom are represented as in a flourishing state. The soil is fertile and uniformly in a high state of cultivation. Many branches of manufactures are so far advanced as to compete successfully with rivals in different marts. The commercial advantages are constantly augmenting. Capital is plenty, and is liberally applied to the purposes of internal improvement. Education is more generally disseminated among all classes, than under most monarchical governments. The public resources are in a healthy condition—and crime and pauperism are gradually disappearing.

But, amidst all this public and private prosperity, it is well known, that causes of disaffection still exist, which, though they may be allayed for a while, by concessions from the King, will probably be the final source of civil revolution and bloodshed. This disaffection has recently assumed a more tangible shape among the people of the Low Countries. The Flemish subjects have indeed been ripening for revolution for the last ten years. By the treaty of Vienna, of 1815, by which Holland and Belgium were subjected to the standard of the House of Orange, the general liberties of the people throughout the Kingdom were to be secured; a uniform representation was to proceed from the people; and provision was made for the protection of the different creeds of the Catholic and Reformed Churches. But the Flemings declare that these provisions, so far as many of *their* privileges are concerned, have been null and void. They complain that they cannot participate in the government, although they pay more than Holland for its support. There has obviously been, they assert, a marked preference of the Hollanders for offices of profit and trust, and the interference of government with the Catholic seminaries is esteemed a ground of grievous complaint. They declare, that by a union of Flanders with Holland, their commerce has decreased, their trade diminished, their taxes are augmented, and their sentiments and feelings on religious matters and education are constantly perverted and derided. And with much apparent gravity they proclaim, that the "King of the Netherlands is the mere minister of the British government," and that his whole course of policy is fashioned according to the politics of England.

These are some of the grounds of complaint which exist among the people of the Low Countries. It was hardly to be supposed, in fact, that a union could long exist in harmony, between nations so dissimilar in all the great essentials of character, so diverse in language and religious notions,—as those of Holland and Belgium. The mere circumstance that the reigning Prince should himself be a Hollander and a Protestant is sufficient to arouse the jealous attention of the whole body of his Flemish subjects; and since the affairs of France have assumed a milder aspect, they seem involuntarily to turn thitherward their attention, in search of that guaranty of privileges which is denied them by their own government. It is calculated with much confidence, that in an event of open ruptures between "the continental powers," which should involve Flanders in the struggle, the Flemings would arise, and, to a single man, declare in favor of France. In fact, the prediction is set down as well founded, that they will, in any event, "ultimately demand the independence of Belgium, or its union with France: and if they can obtain neither, they will march, citizens and soldiers together, into the territory of France, and claim to be called subjects of the King of the French." *Eastern Argus.*

Petrified Forest. The first number of a monthly magazine established at Illinois, contains a letter from an officer of the United States Army, which gives the following curious account of the remains of a petrified forest which are found in great abundance at a little distance below the junction of the Yellow Stone River with the Missouri.

These remains of trees cover the ground, on the Missouri, at about latitude 48, for a distance of between twenty and thirty miles. The writer states that the surface of the earth is literally covered with stumps, roots, and limbs of petrified trees, broken and thrown down by some powerful convulsion of nature, and scattered in all directions in fragments. Many of these stumps are said to be of a very large size, and one of them, which was accurately measured by the writer, in company with another officer, was found to be upwards of fifteen feet in circumference. Some of the trees are broken off close to the earth, and the stumps of others stand at an elevation of several feet above the surface. A singular circumstance connected with the existence of these petrified remains of trees is the elevation of the ground on which they are found in greatest abundance. The face of the country throughout the thirty miles over which these singular relics are scattered is hilly and much broken into deep ravines. Mr. Crossman, the writer of the communication in the Illinois Magazine, estimates that the summits of the hills are not less than three hundred feet above the present level of the river; but their exact elevation was not ascertained from his not having the necessary instruments. A writer in the Philadelphia Chronicle, noticing the curious facts communicated by Mr. Crossman, concerning the petrified forest of Missouri, regrets that he has neglected to state "whether the trees are a true petrifaction, or only incrustation, and whether the mineralizing matter is silicious, calcareous, or argillaceous."—*N. Y. Eve. Post.*

Longevity of the Ancients. The following statement from the Journal of Health, will gratify curiosity, and we think is a powerful argument in favor of temperance and moderation.

The following list of long-lived persons among the ancients, is introduced by Lucian, with the remark, that it may be useful, "by showing that they who took the most care of their bodies and their minds, enjoyed the longest lives, accompained with the best health."

Hippocrates lived 109 years. Empedocles 109.—Georgius 107. Xenophilas 105. Pythagoras, who it is stated, never new satiety, reached the age of 100. Zeno lived to 98, a stranger to disease, and never incommoded by a real indisposition. His life we are told, was an example of sobriety and moderation; his manners were austere; and to his temperance and regularity he was indebted for the continued flow of health which he enjoyed. Laertius, when he lost his life, was 90; and Diogenes died when in his 90 year. Phyrrho, remarkable for the command which he held over all his passions and his feelings lived also 90 yrs. Josephus informs us, that the age of the Jewish recluses was almost invariably prolonged to an hundred years; and this he accounts for from their simple diet and mode of living.

Contrasted with the above, are the names of the celebrated gourmands, Apicius, Claudius, Nero, Vitellius, Heliogabulus, whose lives, and the manner of their death, make a fruitful commentary on the advantages of temperance over gluttony and riot.

The Press in Turkey. The first press in Turkey was established by the Jews, for the purpose of printing their prayers. The Greeks and Armenians followed their example, and in 1720, a press was established by the Turks. Mehemed Effendi, on his return from a seven years embassy to Paris, obtained permission from the Sultan and established a press, the charge of which was confided to Ibrahim Effendi, a renegrade. Several works, among others a work on America, issued from this press. It is well known that the intelligent monarch, now on the Turkish throne, has protected this press, but it is not so well known that he has found it necessary to resort to it for the defence of his measures against the Janissaries and his other reforms, and that he has published a work written by his own hand entitled "the causes of Victory." The example of the Grand Seignior cannot fail to give an impulse to such discussions in Turkey, and the periodical or newspaper may soon exercise an important influence at Constantinople, as well as other great capitals in Europe. What a comment on its power! *Boston Patriot.*

Archbishop Cheverus. We notice in some of the late papers the following declaration of this excellent and amiable man, now Archbishop of Bordeaux, and who participated in the fall of the late King of France.

Without approving of the exclusion pronounced against the Peers named by Charles X. I am rejoiced to find my political career at an end, and I have taken a firm resolution not again to recommence it, by not accepting of any place or office. I desire to remain in the middle of my flock, and continue to practice as a minister of charity, of union, and peace. I preach submission to the Government, set the example, and shall continue to do so, and my clergy and myself pray with our flocks for the prosperity of our dear country. I am more and more attached to the inhabitants of Bordeaux. I am thankful for the friendship they express towards me. The wish of my heart is to live, and die, in the midst of them; but without other titles than those of their friend. (Signed) Jean, Archbishop of Bordeaux.—Bordeaux, Aug. 19.

Marble Cemetery.—A Cemetery is building in New-York, the tombs and walls of which are to be principally of Marble. The wall will be 666 feet in circumference, raised 12 feet above the earth, and *sunk ten below it.* The top to be "*stuck with glass.*" The object is to render it perfectly secure from the "resurrection-men."

Jewish Colonies in China.

Among the evidences for the canon of the Old Testament, there is a very remarkable one arising from the Jewish colonies settled in China and India, about the Christian era, or even some centuries earlier. They all declare that they originally brought with them, and had preserved in manuscripts, which they regarded as of great value, the very same sacred books which they, in later times, found in the possession of their brethren in Europe: and nothing appears from any other quarter, in the least to invalidate their testimony. In the last century, the remains of a Jewish colony were discovered in China, which had been established in that empire about the year seventy-three after Christ, perhaps even three hundred years earlier. Seven hundred families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way over land to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostacy, have reduced them to a very small number. They are now found only at Kai-zongfu, one hundred and fifty miles from Pekin, and amount to six hundred persons. They had taken with them their Scriptures, and had preserved them for eight hundred years; but, at the end of that period, a fire destroyed the synagogue and their manuscripts. To repair the loss, they obtained a copy of the Pentateuch, which had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is, that besides the Pentateuch, they preserve different portions of the remaining parts of the Old Testament, which they say they saved from a fire in the twelth century, and an inundation of the river Hoango, A. D. 1446. With these fragments they have formed a supplement to the law, divided into two parts. The first contains small portions of Joshua and Judges, the four books of Samuel and Kings complete, and the Psalms. The second contains some portions of Chronicles: Nehemiah, and Esther almost complete; of Isaiah and Jeremiah, the whole within a little; and of Daniel, and seven out of the twelve minor prophets, some fragments.—*Christian Observer.*

☞ The Editor of the Working-Man's Advocate is requested, as an act of justice, to inform his readers from what source he derived the article signed N. C. S. in his paper of the 23d inst.

To Correspondents. The communications of "A Layman" came too late to be examined before the publication of this week's paper.

☞ Any gentleman who has a copy of Richard Wright's "Account of Servetus," or any other volume of his works belonging to the Subscriber, is requested to return it. DAVID REED.

MARRIAGES.

In this city, on Thursday evening, by the Rev. Mr. Gannett, Mr. Edgar Kimball Whitaker, of the firm of Nichols & Whitaker, to Miss Catharine Cravath, daughter of the late John Holland, Esq.

In Bridgewater, by Rev. Mr. Hodges, Mr. George M. Norwood, of this city, to Miss Julia, youngest daughter of Nathan Lazell, Esq. of the former place.

In Monson, Plin Allen Esq. of Greenwich, to Miss Elvira Norcross, of M.

DEATHS.

In this city, Elisha Clap, Esq. aged 54—a graduate of Harvard College, and a Tutor.

In Sherburne, Oct. 9th, Anna Bates Clark, aged 6 years and 10 months, daughter of Rev. Amos Clark.

In Milford, Aug. 27, (of Typhus fever,) Willis Claflin, aged 20; Sept. 18, George Hoppin Claflin, aged 14; Oct. 6, Pardon Luther Claflin, aged 17—sons of Mr. Luther Claflin.

In Burlington, Vt. Francis Child, Esq. aged 67.—Mr. Childs had been much in public employment, and in the year 1785 published the first daily paper in New York.

On his passage from England to this country, Thomas Hill Esq. of the house of Hill & Blodgett, at Gibralter. Mr. Hill was a native of this city.

In Philadelphia, Mrs. Ann Brown, wife of James Brown, Esq. late Minister Plenipotentiary of the United States in France.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of October, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL WILLARD of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"Tales of Travels West of the Mississippi. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. *With a Map and numerous Engravings.*"

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the Distict of Massachusetts.*

Oct. 30. 4t.

UNITARIAN CHRISTIANITY SUITED TO MAKE MEN HOLY. For sale by L. C. BOWLES, No. 124 Washington-street, *A Discourse* delivered at the Ordination of the Rev. A. B. MUZZY, as Pastor of the First Church and Society in Framingham, Mass. June 10th, 1830; By Rev. EZRA S. GANNETT. Oct. 30.

RARE BOOKS.

GRAY & BOWEN, 141 Washington-street have for sale a single copy of each of the following rare and valuable works.

Ciceronis Opera. Glasguæ 1749. 20 vols. 24 mo. This is the beautiful edition of Foulis.

Vetus Testamentum Ex Versione Septuaginta, edidit Breitingerus. Tiguri 1730. 4 vols. 4 to. "Michaelis pronounces this to be the best edition of the Septuagint ever printed."

Biblia Hebræa, R. Stephani. Paris 1546. 6 vols. 32 mo. This is a copy as beautiful as it is rare. As a mere curiosity, it is worthy of attention.

Saurins Sermons. London 1812. 8 vols. bound in 4. 8 vo.

Aristotle's Treatise on Poetry, translated by Twining. London 1812. 2 vols, 8 vo.

Letters of Anna Seward. Edinburgh 1811. 6 vols. 12 mo.

Middleton's Life of Cicero. London 1810. 3 vols. 8 vo.

Gisborne's Enquiry into the Duties of Men, &c.—London 1811. 2 vols. 8 vo.

Lay of the Last Minstrel. London 1816. 8 vo.
Oct. 23.

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.
Sept. 11. tf.

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office.
Oct. 2.

CAMBRIDGE SELECTION.—MUNROE & FRANCIS' have just published,

A Miniature Edition of the Cambridge Selection of Hymns and Psalms, in plain and fine bindings.

Also, the *Tenth Edition* of the Stereotype size, well bound and cheap. Oct. 16.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent dischaiges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. DAVID KIMBALL.
Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since.
JOHN ROBINSON.
Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrenthain, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "
N2ep6m.

SELECTED POETRY.

The following original hymns were sung at the dedication of the new church of the Second Congregational Society in Scituate, Oct. 13, 1830.

I.

Not in temples made with hands,
Boundless God, dost thou reside:
High thy throne in Heaven stands—
Earth is but thy footstool wide.

Depth and height thou, Lord, dost fill,
All that's vast, minute, or grand;
Wielding worlds with matchless skill,
Weighing spirits in thy hand.

Where thy humble saints below,
Raise their thoughts to thee on high,
There thy streams of mercy flow—
There the favor of thine eye.

Every house where prayer is formed,
Stands, a temple of thy grace:
Every heart, that love has warmed,
Burns, an altar to thy praise.

On this holy hill, O Lord,
Open still thy watchful eyes,
Where our fathers long have poured
Pure devotion to the skies.

Lo! this house we dedicate
To the God of peace alone,
Where our eyes shall patient wait
Gracious answers from thy throne.—S. D.

—

HYMN II.

Great Father of our earth-born race,
Unseen, yet known in all we see!
Hear—while the children of thy grace
Lift from low earth their thoughts to thee.

Thine ancient Church, preserved and led
Through ages with paternal care,
Knew the kind hand that blessed and fed,
And swelled the song and breathed the prayer.

So let thy guardian power attend
The Church which rests upon thee still;
While we within thy temple bend,
And seek to know our Father's will.

Here let thy truth forever flow,
With streams of life and light and love,
Preparing saints in seats below,
For worship in thy courts above.

Great Father of our earth-born race,
Unseen, yet known in all we see!
Hear—while the children of thy grace
Lift from low earth their thoughts to thee.

S. D.

MISCELLANEOUS.

[For the Christian Register.]

TREES.

Trees have seldom been regarded as they should be by us Americans. It is a part of nature, I suppose, that we should set little value on them because they are plenty, and that we should set much on architectural piles because they are scarce. But this proportion is fast altering, till at no distant day its terms must be changed.—And the times that come after us, as they gaze at the doings of foregone generations, will, I doubt not, wonder at their taste.

Such buildings as we build are the work of but few days and little labor. In the morning we set down and count the cost, and we gather about us cunning workmen, and the piles of brick and the piles of stone are heaped around us, and in the evening we see the end of our work and the fulfilling of our hopes.

Not so with a noble forest of trees. He that setteth to work, to build to himself "a living gallery of aged trees," will see the evening of his days draw nigh, and the night of the grave close about him, but the end of his work is not at hand. "One soweth, but another reapeth," are the words of scripture. If a man sets out to have his farm stocked with these noble plants, you may know self is not at the bottom of his motives. He works for his children, and for posterity. He knows that another will sit under the shade of the acorn he buries, and he hopes that that other will think his thanks for the pleasant shelter he has bequeathed him.

In this way, trees oftener than anything else serve as "records of departed worth;" and in older countries they are are full of venerable recollections, they are haunted by the spirits of the departed. And it was a beautiful and a holy fancy of the poets, that a spirit dwelts in the round rind and that this spirit was a spirit of purity. Mr. Evelyn alludes not without elegance to this superstition, "As the fall of the very age oak has been heard at many miles distance, I do not at any time remember to have heard the groans of those Nymphs (grieving to be dispossessed of their ancient habitations) without some emotion and pity.

Indeed if there be any spell that can be made easily, if there be any charm that may be soon woven, or, to speak plainly, any attachment that can be readily formed of power to twine us to this naked land of ours, I think it is the growth of fine trees. For from these, I believe that the Englishman takes half his love for his *Home*. And I know that he has a greater taste for them than almost any other inhabitant of any other portion of the Earth. X.

THE MYSTERIES OF LIFE.

This is the title of the first article in the Token for 1831, a beautiful "Annual" edited by Mr. S. G. Goodrich, and published by Gray & Bowen. The article is written by Rev. Mr. Dewey, of New-Bedford. We give the following extract.

To the reflecting mind, especially if it is touched with any influences of religious contemplation or poetic sensibility, there is nothing more extraordinary, than to observe with what obtuse, dull, and common-place impressions most men pass through this wonderful life, which Heaven has ordained for us. Life, which, to such a mind, means everything momentous, mysterious, prophetic, monitory, trying to the reflections, and touching to the heart, to the many is but a round of cares and toils, of familiar pursuits and formal actions. Their fathers have lived; their children will live after them; the way is plain; the boundaries are definite; the business is obvious; and this to them is life. They look upon this world as a vast domicil, or an extensive pleasure ground; the objects are familiar; the implements are worn; the very skies are old; the earth is a pathway for those that come and go, on earthly errands; the world is a working-field, a warehouse, a market-place,—and this is life.

But life indeed—the intellectual life, struggling with its earthly load, coming it knows not whence, going it knows not whither, with an eternity unimaginable behind it, with an eternity to be experienced before it, with all its strange and mystic remembrances, now exploring its past years as if they were periods before the flood, and then gathering them within a space as brief and unsubstantial as if they were the dream of a day—with all its dark and its bright visions of mortal fear and hope; life, such a life, is full of mysteries. In the simplest actions, indeed, as well as in the loftiest contemplations, in the most ordinary feelings, as well as in the most abstruse speculations, mysteries meet us everywhere, mingle with all our employments, terminate all our views.

The bare act of walking has enough in it to fill us with astonishment. If we were brought into existence in the full maturity of our faculties, if experience had not made us dull, as well as confident, we should feel a strange and thrilling doubt, when we took one step, whether another would follow. We should pause at every step, with awe at the wonders of that familiar action. For who knows anything of the mysterious connexion and process, by which the invisible will governs the visible frame? Who has seen the swift and silent messengers, which the mind sends out to the subject members of the body? Philosophers have reasoned upon this, and have talked of nerves, and have talked of delicate fluids, as transmitting the mandates of the will; but they have known nothing. No eye of man, nor penetrating glance of his understanding, has searched out those hidden channels, those secret agencies of the soul in its mortal tenement. Man indeed can construct machinery, curious, complicated, and delicate, though far less so than that of the human frame, and with the aid of certain other contrivances and powers, he can cause it to be moved; but to cause it to move *itself*, to impart to it an intelligent power to direct its motions whithersoever it will, this is the mysterious work of God.

Nay, the bare connexion of mind with matter, is itself a mystery. The extremes of the creation are here brought together, its most opposite and incongruous elements are blended, not only in perfect harmony, but in the most intimate simpathy. Celestial life and light mingle, nay, and sympathize, with dark, dull, and senseless matter. The boundless thought hath bodily organs. That which in a moment glances through the immeasurable hosts of heaven, hath its abode within the narrow bounds of nerves, and limbs, and senses. The clay beneath our feet is built up into the palace of the soul. The sordid dust we tread upon, forms, in the mystic frame of our humanity, the dwelling-place of high-reasoning thoughts, fashions the chambers of imagery, and moulds the heart, that beats with every lofty and generous affection. Yes, the feelings that soar to heaven, the virtue that is to win the heavenly crown, flows in the life-blood, that in itself is as senseless as the soil from which it derives its nourishment. Who shall explain to us this mysterious union—tell us where sensation ends, and thought begins, or where organization passes into life? There have been philosophers who have reasoned about this, materialists and immaterialists; and under their direction, the powers of matter and spirit have been marshalled in the contest, for ascendancy in this human microcosm; but the war has been fruitless; the argument futile; philosophers have settled nothing, proved nothing, for they knew nothing.

Turn to what pursuit of science, or point of observation we will, and it is still the same. In every department of thought and study, we sooner or later come to a region, into which our inquiries cannot penetrate. Everywhere our thoughts run out into the vast, the indefinite, the incomprehensible; time stretches to eternity, place to immensity, calculation to "numbers without number," being to Infinite Greatness. Every path of our reflections brings us at length to the shrine of the unknown and the unfathomable, where we must sit down, and receive with devout and childlike meekness, if we receive at all, the voice of the oracle within.

Even the purest demonstrations in philosophy and the mathematics, often result in mysteries, and paradoxes. Matter that is finite, is infinitely divisible. A drop of water may be balanced against the universe. That, gentle reader, if thou hast ever chanced to hear of it, is the hydrostatic paradox. But there are pneumatic paradoxes too, and metalic wonders, wrought in the dark and silent mine, and geologic marvels, everywhere disclosed in the capacious bosom of the earth, in which flood and fire seem so mysteriously to have struggled together. Nor is there a plant so humble, no hyssop by the wall, nor flower nor weed in the garden, that springeth from the bosom of that earth, but it is an organized and living mystery. The secrets of the abyss are not more inscrutable, than the work that is wrought in its hidden germ. The goings on of the heavens are not more incomprehensible than its growth, as it waves in the breeze. Its life, that which constitutes its life, who can tell us what it is? The functions that contribute to its growth, flowering, and fruit, the processes of secretion, the organs or the affinities by which every part receives the material that answers its purpose, who can unfold or explain them? Yes, the simplest spire of grass has wonders in it, in which the wisest philosopher may find a reason for humility, and the proudest skeptic an argument for faith.

Life, I repeat—and I say, let the dull in thought, let the children of sense be aroused by the reflection—life is full of mysteries. If we were wandering through the purlieus of a vast palace, and found here and there a closed door, or an inaccessible entrance, over which the word "MYSTERY" was written, how would our curiosity be awakened by the inscription! Life is such a wandering; the world is such a structure; and over many a door forbidding all entrance, and over many a mazy labyrinth, is written the startling inscription that tells us of our ignorance, and announces to us unseen and unimaginable wonders. The ground we tread upon is not dull, cold soil, not the mere paved way, on which the footsteps of the weary and busy are hasting, not the mere arena on which the war of mercantile competition is waged; but "we tread upon enchanted ground."

The means of communication with this outward scene, are all mysteries. Anatomists may explain the structure of the eye and ear, but they leave inexplicable things behind;—seeing and hearing are still mysteries. The organ that collects within it the agitated waves of the air, the chambers of sound that lie beyond it, after all dissection and analysis, are still labyrinths and regions of mystery. And that little orb, the eye, which gathers in the boundless landscape at a glance, which in an instant measures the near and the distant, the vast and the minute, which brings knowledge from ten thousand objects in one commanding act of vision—what a mystery is that!

And then, if the soul communicates with the outward world, through mysterious processes, what power has that world—its objects, its events, its changes, its varying hues, its many toned voices, what mysterious power have they, to strike the secret springs of the soul within!

"It may be a sound—
A tone of music—summer's eve—or spring—
A flower—the wind—the ocean—which shall wound,
Suiking the electric chain, wherewith we are darkly bound;
And how and why we know not, nor can trace
Home to its cloud this lightning of the mind."

But if nature is bound with almost magic spells of association to our maturer years, what a pure and fresh mystery is it to our childhood! Ah! Childhood—beautiful mystery!—how does nature lie all around thee, as a treasure house of wonders. Sweet and gentle season of being! whose flowers bring on the period of ripening, or bloom but to wither and fade in their loveliness—time of "thick coming" joys and tears! of tears that pass quickly away, as if they did not belong to thee, of joys that linger and abide long, and yet make the long day short—time of weakness! yet of power to charm the eye of sages from their lore;—Childhood! what a mystery art thou, and what mysteries dost thou deal with! What mystery is there in thy unfolding faculties, that call forth wonder from those that gaze upon thee, and seem to thyself at times, almost as if they were strange reminiscences of an earlier being! What mystery is there in thy thoughts, when thou art first struggling to grasp the infinite and eternal! when thou art told of immortal regions where thou shalt wander onward and onward forever, and sayest, even to the teaching voice of authority, "It cannot, father! it *cannot* be!"

And there are mysteries, too, thickly strewed all along the moral path of this wonderful being. There are "mysteries of our holy religion." Miracles of power, giving attestation to its truth, ushered it into the world. Wonders of heavenly mercy are displayed in its successive triumphs over the human soul. Gracious interpositions, too, of the teaching Spirit and a succouring Providence, hold the infirmities and struggles of the faithful.

And the results, moreover, of this great and solemn trial of human nature, that is passing on earth, are as mysterious as the process—the heavenly interposition and the human effort, and these, too, alike mysterious—the heavenly interposition, certain, but indefinable; the human will, strangely balanced somewhere, but nobody can tell where, between necessity and freedom.

Goodness, in the heart, is a mystery. No language can define it, which does not equally need definition. No man can *tell* what it is. No man can know, but by an inward experience in reality inexpressible. Goodness is a breath in the soul, we know not from whence; it cometh and it goeth, like "the wind that bloweth where it listeth:" it is the inspiration of the Almighty.

And sin!—how great and tremendous is that mystery! That beneath these serene and pure heavens, which beam with the benignity of their Maker; that amidst the fair earth, amidst ten thousand forms of perfection—that where all else is perfect, the spoiler should have gone forth to mar and to crush the noblest and fairest—this is "the mystery of iniquity, that hath been hidden from ages," and is not yet fully unfolded. This was the theme that tasked and tried the meditations of the old philosophers. *Unde malum et quare?* "Whence is evil, and why?" Noble minded old men!—sages of the elder world!—when I look at the busy and giddy throng, that think of nothing but pleasure or gain, that question not this mysterious life nor this mighty sphere, but to ask for the way to gratification and profit, I turn to you with veneration, and refreshment of spirit. I pay a homage to your sublime meditations, less only than that which I give to the inspiration of apostles, and the visions of holy martyrs. Ay, christian men of this every-day world may call you heathens, and those who bear of the christian religion nothing but the name, may think themselves entitled to look upon you with pity or scorn; but, contrasted with them, ye are as stars that shine from the depths of the midnight heaven, compared with the insects that sport in the beams of the noontide sun.

MUNIFICENT DONATION.

The following letters, in regard to a late donation to the Asylum for the Insane, were published in recent numbers of the Boston Daily Advertiser. 'It must be highly gratifying,' says the editor of the Advertiser, 'to the Managers of the Hospital to have so valuable a donation accompanied by so emphatic a testimonial to the utility and good management of the institution. It is truly gratifying to see this charity thus extending its means of usefulness, through the influence of the good it has already done on the minds of the liberal and benevolent, who have had the best opportunity of witnessing its benefits.'

MR. HALE,—

Sir—The Trustees of the Massachusetts General Hospital request your publication of the following letter, which has this day been laid before them. N. I. BOWDITCH, *Sec'y.*

Boston, Oct. 20, 1830.

Gentlemen—I am authorized by Mr. Joseph Lee, heir to the estate of the late Mr. Francis Lee, of this city, to place in your hands, property to the amount of TWENTY THOUSAND DOLLARS, for the use of "the McLean Asylum for the Insane," subject however to a deduction of $250 annually from the income of the four ensuing years, to be paid Dr. Rufus Wyman, the Physician and Superintendent, and in the event of his death, to his heirs.

In frequent visits to the Asylum, during nearly two years that the deceased was a patient, his friends having become acquainted with the admirable provision made for the attention and care of one of the most severe afflictions that befal human nature, and appreciating the rare union of the requisite qualities possessed by the present Superintendent, believe that a more appropriate or better use cannot be made of a portion of this estate than by contributing to the support of this *well administered and most humane institution.* They feel at the same time, that they do but carry into effect what might have been the views of the deceased, had the power been restored to him of acting for himself.

That this may long escape the abuses to which the best public institutions seem so liable, and never want the means to accomplish its benevolent ends, under the guardianship of those, whose characters are a pledge for the faithful application of the trusts reposed in them, is the wish of the donor, and,

Gentlemen, your respectful, ob't servant,
THOMAS LEE, Administrator
to the estate of Francis Lee.

To Eben'r Francis, Benj. D. Greene, Edward Tuckerman, E. H. Robbins, Jona. Phillips, Francis C. Gray, Henry Codman, Benj. Guild, Amos Lawrence, Josiah Quincy, jr. and Joseph Coolidge, Esq'rs., Trustees of the Massachusetts General Hospital.

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The following is the reply of the Trustees of the Massachusetts General Hospital, to the foregoing letter.

Boston, Oct. 21, 1830.

The Trustees of the Massachusetts General Hospital, to whom was addressed a letter from Joseph Lee, Esq. father and heir-at-law of the late Mr. Francis Lee, (by Thomas Lee, Esq. administrator upon the estate of said Francis,) communicating his desire to make, for the use of the McLean Asylum for the insane, the very generous donation of twenty thousand dollars,—offer to Mr. Lee, in behalf of the Corporation, their thanks for his distinguished charity, and for the fulness with which he has expressed his sense of the value of the Institution, and his confidence in the tried care and kindness of the present skilful and judicious Superintendent. Such munificence can only be rewarded by an earnest and successful endeavor, on the part of those, whose duty it is to give it direction, to make it a means to alleviate as far as possible, the sufferings to which patients are necessarily subjected, and thereby give the most soothing relief to their friends.

The Trustees feel their strength renewed in this extension of their means of usefulness, and this acknowledgment of the success of their exertions, and repeat their gratitude to Mr. Lee for his substantial kindness, and for the manner in which it was communicated.

By order of the Committee.
AMOS LAWRENCE, *Chairman.*

BOSTON SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE. At a meeting of the Managers held on the fourteenth of September, it was ordered that the following resolutions be published:

1st. Resolved, that a premium in books, be awarded to the author, being a minor, of the best Essay on any subject connected with Trade, Commerce, or Manufactures; the Essay to be delivered to the Recording Secretary before the first of January, 1831.

2d. Resolved, That a premium in books, be awarded to the several authors, being minors, of the three best Abstracts of the Lectures of the next session; the abstracts to be written in a fair hand and to be delivered to the Recording Secretary within one month of the termination of the course of lectures.

The Introductory Lecture of the course will be given on Friday evening, Nov. 5th, by the Hon. Judge DAVIS.

The lectures will be continued on every Friday evening through the season by the following gentlemen:

1 Hon. Judge Davis,
2 Rev. Mr. Greenwood,
3 Jared Sparks, Esq.
4 John C. Gray, Esq.
5 Gen. Theodore Lyman,
6 Benjamin A. Gould, Esq.
7 Dr. Enoch Hale,
8 Dr. J. Greely Stevenson,
9 Hon. James T. Austin,
10 Mr. Chief Justice Shaw.

Tiskets may be procured of Messrs. Carter & Hendee, corner of Washington and School Streets; price $2 for adults, $1 for minors.

By direction of the Managers,
HORATIO ROBINSON, *Rec. Sec'y.*
Oct. 9. 4tis.

BEARD'S SERMONS. For sale by L. C. BOWLES, No. 124 Washington Street, "*Sermons*, accompanied by suitable *Prayers*, designed to be used in Families." Second Edition. Edited by the Rev. J. R. BEARD, of Manchester, England.

CHRONICLES OF A SCHOOL ROOM.

Just published by COTTONS & BARNARD, 184 Washington Street, "*Chronicles of a School Room.* By Mrs. S. C. HALL," editor of the "Juvenile Forget-me-not."

"Education comprehends every preparation that is made in our youth for the sequel of our years."—*Paley.*

"She had tales for the grave and the gay;
And each, like the bag of the bee,
Bore the honey that many a day
She had gather'd from flower and tree."—*Anon.*

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DEDICATION—TO MRS. HOFLAND.

My Dear Friend,—I feel sincere pleasure in being able to testify publicly the feelings I have long privately entertained towards you.

In my earlier days your writings afforded me enjoyment, and supplied me with instruction. It is my earnest desire to do for my young friends that which you have done for me, and for the thousands whom you have taught the best principles in the most winning and effective manner. To follow in your footsteps is my ambition. My first publication intended, not for childhood, but for those *emerging* from it, I dedicate to you, even less from friendship than from a sense of duty and gratitude.

I have had some experience in the education of youth. My aim has ever been, to quote the emphatic words of Scripture, "to train up a child in the way it should go;" and I fervently hope, that while the following tales may amuse and interest the yet unformed, if not unbiased, mind, amusement will not be the only result, but that they will convey lessons, that may lead to practical improvement, upon many of the most essential points.

With respect and affection,
Your sincere friend,
ANNA MARIA HALL.

London, March, 1830.

JUST PUBLISHED, and for sale by CARTER & HENDEE, Boston, and E. & G. MERRIAM, Brookfield—for sale also by the principal Booksellers in New England—"The *Child's Guide:* comprising Familiar Lessons, designed to aid in correct reading, spelling, defining, thinking, and acting.

Extracts from Notices of the Work.

This little book is compiled on the inductive principle, which we apprehend is the only true philosophy to be consulted in preparing books for beginners. The preface contains some important practical suggestions to teachers, and we should judge the book is worthy of a fair trial in the primary schools, for teaching reading and spelling together. The author proposes it as a leading object, "so to adapt and apply the lessons as to exert the best possible moral influence." He appears to have succeeded in securing this object; at least, his selections are unexceptionable in that respect. *Education Reporter.*

This little work seems admirably adapted to fill an existing space in the regular line of infant reading books. It is judiciously made up of concise, simple, and attractive lessons, suited to the comprehension and tastes of children between the ages of six and nine or ten. The subjects are well chosen; and from the eagerness and manifest gratification evinced by our own children in the perusal of the copy now before us we infer that those subjects are such as peculiarly interest young minds, not yet initiated in the deeper lore of more abstruse matter. The contents appear to have been selected, with much care, from the most popular modern publications designed for juvenile readers. *U. S. Lit. Advertiser.*

We have looked over this little volume, and feel safe in recommending it, as a useful school book, well adapted to the minds of small children. The pieces consist of short and pleasing stories, dialogues, &c. related in easy and simple language in poetry and prose, and are well adapted to instruction and the improvement of infant minds. *Mass. Yeoman.*

Oct. 16, 1830. 3t.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

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The following recommendation is from a number of Gentlemen of known experience in surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

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ALSON GILMORE, *Easton.*
JOHN SEELE, *do.*
WELCOME LOTHROP, *do.*
LEONIDAS DEAN, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. 4t. Sept. 25.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

BEARD'S SERMONS. For sale at this office, "Sermons accompanied by suitable prayers, designed to be used in families,—being a compilation of Sermons of living Unitarian ministers in England—edited by Rev. J. BEARD. Oct. 16.

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